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TWO DISCOURSES

The First concerning

TRUTH.

The Second shewing

POPERY

One Great Cause of

ATHEISM.

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To my very Worthy and Ingenious Friend, Mr. *Thomas Palmer*, one of the Honourable Members of the *last*, and of this *present* House of COMMONS

Worthy Sir,

I *beg leave for these* Discourses *to appear under the* Authority *and* Friendship *of your* Name, *as containing in*

them ſome general Remarks *and* Hints *in* Learning, *which I ſuppoſe, may not be altogether unſuitable to your* Genius, *to your natural Inclination for* variety *of* Thought *with ſome* Decency *of* Epreſſion. *The* greateſt part *of what I now preſent you, was the effort of my* younger Years, *and therefore may appear to ſome to contain more of the* warmth *of* Temper *and* Imagination, *than of the* cooler ſe-

renity

renity *of* Reaſon *and* Judgment; *to diſcover rather a* wild Range *in* Learning, *an* Innocent Revelling *in* Philoſophy, *than any mature Reſearch into* Principles, *and the* Cognizances *of* Truth; *any* compleat Victory, *and* Final Triumph *over* Authors. *But let the* Opinions *of Men be what they pleaſe, I hope they will not deter you from Patroniſing the* ſucceſs: *Though in relation to* this former Diſcourſe,

I may without much Vanity promiſe you ſome ſecurity, *ſince it has been already* approved *by much better* Judges, *than perhaps are left to* condemn *it. I am now Sir retiring from the World, and that which always was its brighteſt Scene to me, your delightful* Converſation; *and am therefore willing to leave you, and perhaps a few more of my Friends, ſome little* Image, *ſome faint* Remembrance *of me, in the* Eſſays

of

of my younger Studies. I must confess, I have now another Tast *of things than what I formerly had, partly my experience in the World, and partly the* new Ferment *of* Humors *in our Nation, having taken from me all the* Remains *of an* Innocent Ambition. *By the* providence *of* God, *and the* free unconditionate generosity *of that* Noble *and* Loyal *Patriot, Sir* John Norton, *I am comfortably placed in an* agreeable

ble ſtation *in the* Church; *and am now paſſionately deſirous to collect my ſelf, to be* known *to* few, *to be* envy'd *by* none: *If ever I had any* eſteem *among* ſome, *either through* chance *or the* Conſpiracy *of* Friends, *I ſhould now be glad to have my* Name *as* Friendly neglected, *as it was firſt* raiſed; *for I always accounted a* great Reputation, *and a* great Infamy *to be* equal Afflictions; *and the* unknown untalk'd

untalk'd *of Man to be only* Bleſt.

Yet though I am entring into the ſolid Peace and Contentment of private life *I leave you, Sir, engaged in the higheſt Sphere of* Counſel *and* Action; *but I leave you under a deep ſence of the Intereſt and obligation of the* beſt Religion *in the World*; *a* Religion, *out of which no* good *and* wiſe *Subject of this Nation can be de-*

ſirous

ſirous to live, and in which even Repenting Atheiſts chooſe to Dye! I leave you alſo guarded with the Hereditary and choſen Principles of Loyalty and Honour, with all the Natural and Acquired Bleſſings of Temper and Improvement; eſpecially, with that Law of Kindneſs in your Soul, legible even in the outward characters of your Compoſure, which will hardly ever ſuffer you to Err much, either in a publick

Publick *or a* Private *Life*; *it being very difficult for a perſon of* large Affections, *of great* Modeſty *in* Converſation, *of ſharp and quick* Reflections *in* ſolitary *thought, ever to become* Seditious *in* State, *or* Habitually looſe *in* private Manners. *And O! that ſuch an* amicable ſweetneſs *of* Diſpoſition, *as gently reigns through all your* Actions *and* deſigns, *were every where mingled with the* Policy *of our* Kingdom

Kingdom; *and that the* Wiſdom *of our* great Aſſembly *were every where* temper'd *with ſuch an* Healing Meekneſs! *then* Peace *and* Love, *and* Union *might diſtil like Balm upon our* Nation, *then might we ſpeedily recover our* Secular Glory *to the Admiration and* Terror *of our* Forreign Obſervers: *then might we* ſtrike down *our* Errors *in* Religion, *as the* Prieſts *did heretofore*

fore the Sacrifices *at the* Altar, *not with the* Haſt *and* Fury *of Anger and Revenge, but with that* deliberate ſtrength, *that* wiſe *and* ſolemn delay, *which proceeded wholly from a* Conviction *and* Senſe *of* Duty, *and* Devotion, *then might our* Magiſtracy *govern by* Love, *our* Religion *by* Charity, *and all our* Policies *unite into the* Everlaſting ſecurities *of* Peace *and* Friendſhip,

ſhip, *which is the* hearty Pray-
er *of him who deſires to be known*
by no greater Title than that of,

Your moſt Faithful

and moſt Obedient

Friend and Servant,

Tho. Mannyghan.

A DISCOURSE Concerning TRUTH.

HE who has had the Curiosity to observe our *Modern Scepticism*, and been any thing acquainted with those looser Doctrines,

ctrines, which almoſt univerſally occur; (wherein reſtleſs Conſciences have endeavoured with all the little Arts of ſpecious Sophiſtry, to work out to themſelves a *Stupefaction* rather than a *Quiet*, a *Charm* than a *Satisfaction*) may readily reflect how *Natural Theology* erected chiefly on *Natural Philoſophy*, (the great *Diana* of this *Mechanick* age) is now become the only refuge of all thoſe who pretend to eſtabliſh their irreligion by

Argument

Argument and *Syllogiſm.* For downright poſitive *Atheiſm* has found but very few ſerious and declared Abettors; has ſometimes ſprung from the fumes and madneſs of *Wine*, and *Luſt*; has been the diſtemper of an Hour, the Paradox or Rant of *heated Converſation*, not an *Opinion*, or a *morning thought*; and for the moſt part, has been rather *ſworn* up, than *aſſerted.*

Chriſtianity had that *Serpent Philoſophy* to deal

with in its very Cradle, and through all its ſtrength of Centuries has received its fierceſt aſſaults from that *Monſter*. By *vain Philoſophy*, ſo rigorouſly condemned in the *Epiſtles*; the Learned generally underſtand the *Gnoſtick Theology* compoſed for the moſt part of *Pythagorean Principles*; and that the *Epicurean* and *Stoical* Sects were as malitious as any in the Apoſtles times, the Diſputes of St. *Paul* recordedin *Acts* 17.v.18. ſufficiently

ciently inform us. Not long after this, that *Man* whom *Origen* ſo rationally and ſo perſpicuouſly anſwered, declaim'd againſt the *whole Bible* with all the Artillery of invective Eloquence, and falſe reaſonings, deduced from a commixture of *Barbarian* and *Grecian* Placits. Then *Hierocles*, *Julian*, &c. but particularly their Anceſtor *Porphyry* (whom ſome of the Fathers counted it Religion to Curſe) ſought by all the darkeſt

methods of Hell to leſſen and deſtroy the Authority of the *Holy Bible*: For according to that imperfect account which we find of thoſe fifteen Books he wrote againſt the *Chriſtians*, he is recorded there to have jeered at *it* for a mean ſimplicity of *Style*, and for innumerable *repugnancies*; to have attributed its *Propheſies* to ſecret Combinations of Writers after the *Fact*, or *accommodated* them to other Perſons and Circumſtances; and

to

to have aſcribed all its *Miracles* to the force of *Egyptian Magick*, and the operation of Devils. Now all this was contrived in honour and vindication of the *Platonic Philoſophy* ſo highly reverenced by the *Sacred Order* of the *Alexandrian* School. Yet all theſe men have ſpent their utmoſt Venom, done their worſt, and the *gates of Hell* have not prevailed.

For another ſucceſſion of Goſpel Adverſaries, we may

with Candor enough reckon *Aquinas* and the *School-men*, who have moſt deplorably undermined the *Scriptures* with the Principles of *Ariſtotle*, and although *accidentally*, yet they have been as really pernicious as any we have hitherto named. Their *intentions* were doubtleſs *innocent*, but we can never ſufficiently lament their intolerable *Leiſure*, which occaſioned them for want of better imploy, to ſpin out all the ſtrength of *Divine*

Writings

Writings into nice and unprofitable *Volumns*. Whatever the advices of thoſe Perſons may ſeem to the contrary, who have ſpent ſo much time in thoſe *Studies* already, that they are bound for their *Reputation-ſake*, to recommend them to others; who tell us, *thoſe* alone will make a man *cloſe* and *Argumentative*, quick and ſagacious in diſcovering the *Point* and *Knot* of the *Controverſie*, which perhaps was ty'd only for the *Trick-ſake*;

Trick-ſake ; who would have us lie ſeven or eight years in a *dark room*, that when we come abroad into the *open day*, we may *think* we ſee *clearer* ; who though they themſelves have miſerably experimented the *Couſenage*, yet ſtill cry up and maintain the *prodigy*, and to prevent a *ſawcy precociouſneſs* in Learning, invite others to drudge in *their methods*, to be vigilant and attentive on *ſubtile Entities*, till they become like thoſe deeper

er ſort of *Contemplators*, who never fix their eyes more *ſteadfaſtly* than when they *ſee nothing*: notwithſtanding, I ſay, all theſe large promiſes and encouragements for the reading of the Schoolmen, there are altogether as obſervant perſons, who will not ſtick to affirm, that 'tis evidently owing to that *Load* and *Corruption* of our *Libraries*, that men are generally grown ſo looſe and ambiguous in their *Reaſonings*, that with

with little pains or art they can prove *any thing*, or *nothing*; and that moſt of thoſe *Religious Wars* which at this day infeſt *Chriſtianity*, are chiefly owing to that fatal invention of *School-Divinity*, that *Gun-powder* of *Learning*. All this would be moſt amazingly dreadful, but that there is ſomewhat worſe to come.

There is ſtill *another Philoſophy* behind, and that has opened another *Gate* in *Hell*, and ſent forth a piece of the *blackeſt*

blackeſt Sophiſtry that the *Infernal Synod* can dictate. Its reputed Author, *Benedictus* de *Spinoza*; *one* who has run through a whole *Amſterdam* of *Religions* himſelf, and obliged that *Athens* of promiſcuous *Worſhip* with one more of his own Invention. Where he has given them all the difficulties of *Scripture-Hiſtory* and *Chronology* amaſs'd and enhanſed; all the Doubts and Controverſies of *Commentators* poſitively *determined* on the worſt

worſt ſide; a *Rapſodie* of Illuſions from *Talmud* and *Alcoran*; and a Feature of *Deformity* borrowed from every *Hereſie*, *Schiſm*, and *Sect*.

'Tis true indeed, he allows the Bible to be *Divine Revelation*, but with this Proviſo, that the Philoſophers *Reaſon* is ſtill a more *infallible word* of God; that its *Prophecies* were accommodated to *Prejudice*, *Fancy*, and *Temper*; Its *Miracles* the *Wonders* of the Ignorant; its whole end

and

and ſcope *Political*, for the better ſecurity of *Government*; and its *popular Doctrine* intended only for the *Herd* to ſquare their groſs *Obedience* by: and all this, becauſe there occur ſome *Expreſſions* in the *Scriptures* altogether unworthy (as he imagines) of thoſe clear and evident diſcoveries of *Nature* lately found out and *Demonſtrated* by the *Divine Carteſius*; whom he never mentions but with the greateſt veneration imagina-

ble,

ble, with all the Eulogies that the moſt raviſhed invention can ſuggeſt; whereas if at any time he *confeſſes Chriſt*, 'tis like the *Devil* in the Goſpel, with *Horror* and *Reluctance*, and (like him too) he ſeems firſt *Tormented* to it.

The *Exiſtence* of a Deity againſt the *Atheiſt*, and the certainty of the *Bibles Revelation* againſt the *Anti-ſcripturiſt*, have been in all *Chriſtian* ages, but eſpecially of late, ſo fully confirmed and eſtabliſhed both

both from *Pulpit* and *Preſs*, through all the poſſibility of *Reaſoning*, all the Amplitude of *Topics*, whether *Theological*, *Metaphyſical*, *Phyſical*, *Moral*, or *Mathematical*, that were they handſomely collected and ſumm'd up, they would without Controverſie make a *Compendium* of the *propereſt Logick* yet extant; and yet this *Infamous* Book preſents our *Reaſoning* Men with a farther ſcruple ſtill, where freely granting the *Revelation*

of the *Scriptures*, it notwithſtanding concludes, that the holy Bible is only a *popular Syſtem* of *Pious Political Errors*; *Regnum Devotionis, non Veritatis*: Wherefore I ſhall endeavour at preſent only to make good this *one Propoſition*, viz. *That the chief Criterions or Canons of Philoſophical Truth, which have been invented and allowed by ſpeculative Men, are much more abundantly convincing when applied to matters of Divine Revelation.*

Now

Now *Philoſophical Truth* is capable of being conſidered but theſe *two ways.*

I. In reſpect of its *Traditional* or *Hiſtorical* account.

II. In reſpect of its *accommodation* to our *Natural Faculties.*

I. In reſpect of its *Traditional* or *Hiſtorical* account.

And here we have ſome

late *Authors* very laborious in *Tranſcriptions*, who have not ſcrupled to make *Philoſophy co-incident* with *Revelation* it ſelf, deriving it in a continued *Tradition* from the *Jewiſh Church*, and thereby conceiving it no other than the *remains* of a *primary Revelation*. They make the buſineſs very ſhort, telling us, that doubtleſs *Adam* was created with a *perfect knowledge* of *Nature*, and that from him this Knowledge was tranſmitted by *Methuſalem*

thuſalem, to *Noah*, from *Noah* and his Sons and Nephews to the *Chaldeans*, from them to the *Egyptians*, from the *Egyptians* to the *Phenicians*, from *Phenicia* it ſailed into *Greece*, ſo to the *Latins*, and from thence 'twas propagated to theſe ſeptentrional parts, where we have the *Genealogy* of Philoſophy as clearly and ſuccinctly delineated, as that of our *King*, from *William* the *Conqueror*.

Now we cannot ſuppoſe

that *Adam* tranſmitted that Knowledg of Nature, which he enjoyed during the *ſtate* of his *Innocency*, and which he received either from *immediate Infuſion*, or *connate Idea's* of things: Nay if he had, he would have given his Poſterity a *falſe Philoſophy*, ſince that *whole Nature* was afterwards forced to follow the *Law* of its *Curſe*, ſince *Thorns* and *Bryars* were not in the Scheme of Vegetables, and the *Serpent* was to be new ſtu-

died

died again. But if he transmitted to us the Knowledge he had gathered from much *Experience*, and a *long Life* after his *Fall*, when perhaps his Faculties were not *very much perfecter* than ours, and ſtood in as great want of a *Logick* for their better information, I do not ſee any great benefit we could receive from ſuch a *Tradition*; and all that the Aſſerters of this Opinion can make good will be only this, that we have received one

more *Curſe* from him than we thought of, and that he has propagated to his Poſterity *Sin*, *Death*, and *Philoſophy*.

That the *Egyptians*, who were a mighty and ruling *Nation*, when the *Iſraelites* were but one choſen *Family*, ſhould receive all their Wiſdom and Learning from the *Jewiſh* Church, which as yet had not ſo much as any *written Canon*, any Law to walk by, but what it received either from the continual *Miniſtry*

niſtry of *Angels*, or ſomewhat elſe both *Sacred* and *Incommunicable* to the Poſterity of *Cham*, is more than our ordinary Hiſtorical probability will allow us to affirm. Neither is it leſs abſurd to make *Joſeph* the great Interpreter of Dreams, the ſame with *Hermes Triſmegiſtus*, and to be their renowned *Law-giver*, when as before his arrival thither, they lived in all pomp and *Trading*, *Municipal Laws*, and confluence of *Mer-*

chants

chants, nay, and he himſelf was but a part of the *Iſhmaelites Traffick*, Gen. 37. 36.

The firſt riſe and exerciſe of the *Heathen Theology* conſiſted only in ſome *Myſtical Rites*, afterwards recited in *Hymns* and *Muſical Odes*; and ſeeing the acknowledgment of a God is allowed to be *Univerſal*, and conſequently *Natural*; why might not theſe *Barbarous efforts* in Religion wholly ſpring from the *confuſed Notion* of a Deity *naturally inherent*,

inherent, without any *particular* derivation from the *Jewiſh* Church? The *Grecians* and *Latins* do indeed aſcribe ſome advantages to the *Phenitians*, which *Tacitus* particularly mentions, *viz.* the *Art of Navigation*, and a *few Letters*; but that they held a general *Mart of Learning*, and tranſplanted *Colonies of humane Sciences* into *Greece*, *Africa*, *Spain*, and the chief parts of *Europe*, which border on the *Mediterranean*, is certainly no other

other than one of Mr. *Bochar te*'s Learned Whimſies. We uſually eſteem our *Trading Towns* as Brutiſh a part of Mankind as any of their Brethren, where *Gain* and *Covetouſneſs* ſeldom allow any Intervals for *Meditation*, any Leiſure for *deep thought*; and we may eaſily believe the *Maritime Phenicians* to have had no better *ſpeculations* than that of their *Cynoſura* for the ſafer Conduct of a *Cock-boat*; no other *Society-Invention* than that

of

of a *Royal die*, which came neither from a *Jewiſh Tradition*, nor an *Egyptian Hieroglyphick*, but (as good Hiſtorians inform us) was happily hinted by the *experimental* Philoſophy of a Dog.

But grant theſe Eaſtern Nations to have excelled in ſome uſeful parts of the *Mathematicks*, yet we may give a *Natural* account of the riſe of thoſe without having any recourſe to the *Jewiſh Church*, ſince they may be probably ſuppoſed to have

have taken their Origin either from *Neceſſity*, or a *commodious Situation*, or *both*; ſo that the *Egyptians Geometry* might be owing to the inundations of *Nile*, which cauſed them often to Survey their confuſion of Lands; the *Serenity* of the *Air*, and an undiſturbed Horizon might invite the *Chaldeans* to look up, and by long obſervation underſtand the courſe of ſome few *Conſtellations*; and the compulſion of the *Phenicians* or *Canaanites* unto

to the Coaſts of the *Mediterranean* by the Sword of *Joſhua* might force them to ſeek mercy on the Ocean, and drive them to the little Arts of *ancient Navigation*.

Pythagoras, whoſe *Life* and *Travels* have adminiſtred much to this Fancy, is recorded by *Porphyry* to have brought nothing from the *Hebrews* but τὴν περὶ ὀνείρων γνῶσιν, the knowledge of Dreams, or of their Interpretation, which yet among them was never counted

ed an *Art*, but an *Inſpiration*. If the *Jews* were ſuch diffuſers of *ſecular Learning*, why are the *wiſeſt Men* of their own Nation (ſuch as *Joſeph*, *Moſes*, *Solomon*, and *Daniel*) characterered and deciphered to us in the Bible, with a compariſon ſo advantagious to the *Wiſdom* of *other Nations*; as that they were skilled in all the *Wiſdom* of the *Egyptians*, that their Wiſdom excelled all the Wiſdom of the *Eaſt Countries* and of *Babilon*.

Schools

Schools and *Colledges* we are taught they had, though not ſuch as ſome of our *European Seminaries* for *frivolous* and *Sophiſtical Education*; but for the weighty inſtruction of the *Sons* of the *Prophets*, for the reading and interpreting of their *Sacred Law*. Grant that ſome of the more *Myſtical* and *Symbolical* parts of the *Allegorizing Philoſophy*, or ſome of thoſe *Fables* which the Poets borrowed from the *Corruption* of Tradition, were

derived thence; muſt it needs follow that all the *unmix'd* and *Argumentizing* Philoſophy, all *Arts* and *Sciences* (the effects of *Curioſity* and *accidental* Emergency) muſt be brought from *Canaan*? If *Plato* at any time writes that he received a blind Notion παρὰ τινῶν βάρβαρων, muſt they be preſently no other than the hateful, and therefore *concealed Hebrews*, when as all the World beſides was eſteemed *Barbarian* to him.

Now

Now the great maintainers of this *Hypotheſis*, whether *Clemens Alexandrinus* and *Euſebius*, or more modern Antiquaries, ſeem to have borrowed the hint chiefly from the eloquent *Jew Joſephus*, who in his Treatiſe againſt *Appion* the *Alexandrian* Grammarian endeavours to prove together with the *Antiquity* the *Univerſal Learning* alſo of the *Jews*. Yet out of an *Hereditary* prejudice to the *Heathen* World, and a notorious *National* Pride, he

may be thought to have exceeded the modeſty of ſober Argument on that ſubject, eſpecially being ſo highly provoked by the *jeers* of *Appion*, who undertakes to prove them originally *Egyptians*, and that they were turned out thence with their *Heliopolitan Moſes*, for an *infamous Diſeaſe*. With theſe moſt defamatory ſpeeches *Blaſpheming* his Nation, as his own words ſignify; this (I ſay) might exaſperate him to an haughty derogation

gation of all the *Learning* of the whole World beſides, and to make their pompous and long celebrated *Wiſdom* appear no other than ſome *broken Light*, ſome *imperfect fragments* deriv'd from them.

However ſince by the very confeſſion of thoſe, who would make out ſuch a Traduction, it is now mixed and fermented with the vain *additions* and *falſities* of the ignorant Gentiles, as it appears but a Νυκτερινὴ

φιλοσοφία, full of Horror and the miſguidings of the Night, we cannot upon the account of *Tradition* or *Revelation*, be faithfully aſſured of any *Truth*, any *Certainty* in it.

Now there are none of theſe imputations, which can be charg'd on the *Holy Bible*, eſpecially on that *neceſſary* part, on which our *Belief*, and *Practice*, and our *Salvation* depends. There's no *obſcurity*, unleſs that which may ariſe from *too great a Luſtre*; no dark Coun-

ſel

ſel from *Delphos*, whoſe *interpretation* ſtill required *another Oracle*; but all its Doctrine is like *Life* and *Light*, nothing more *Familiar* and Domeſtick, and yet *Myſterious* too. What if the *Revelations* of St. *John* are ſtill in ſome parts *vailed*, are the *ſhadows* in our Heavenly Landſcape, yet we doubt not but the *Ages to come* will ſee them perfectly fulfilled into their true *Shine* and *Perſpicuity*; and what we cannot here attain to will but make our

Scene of *Glory* larger. Neither are the *Holy Scriptures* corrupted with any vain *Additions*; the *Jews* cannot faſten their *Talmud*, nor the *Papiſts* their *Traditions*; ſuch are but *Inchantments* to *Moſes's Miracles*, and can never imitate the *finger* of *God*. Neither could all the Armies, Emperors, or Perſecutions, all the Policy & Malice of *Earth* and *Hell* deſtroy *one Article*, blot out one *neceſſary Truth*, but thatſame God, who firſt inſpired them, has

hitherto

hitherto preſerved them, and we may with all devout confidence expect, that his never-ſlumbring *Providence* will be their *Eternal Maſſorah.*

Having done with the *Hiſtorical* account let us *Secondly* conſider *Philoſophical Truth* in an accommodation and conformity to our *Natural Faculties*; &c.

I. To our *Sences.*

Whoſe *Teſtimony* being managed by a *ſuperintendent Faculty*

culty is the moſt infallible certainty we can naturally have of *ſenſible* things: which (as to its *Mode* of *Derivation*) whether it proceeds from *real Qualities* inherent in the Objects, or *Notions* and *Phantaſms* impreſſed on the Nerves and Brain, it matters not, ſince moſt men are ſufficiently agree'd in their *Repreſentations*, or *Relative* Truth, our Organs and Objects being rightly diſpoſed and circumſtantiated. Neither is it to any purpoſe

for

for any one to obtrude upon us the frequent illuſions of *Sight*, ſince thoſe very *Fallacies* (as they call them) conſtitute an *Art*, and are the grand *Maxims* of our *Opticks*.

Now although ſome have ſo deeply plunged into that degeneracy of *Scepticiſm* as to extract a Controverſie from every Particle of the Univerſe, and make their own exiſtence a Problem, yet has this been pointed at by the ſober part of Mankind, as the extremi-

ty

ty of Folly and forlorn Sottiſhneſs. The very *Pyrrhonians* were not guilty of this Exceſs, who never deny their aſſent to the Paſſions, and Repreſentations of Senſe, but doubted whether the *Natures* and *Internal* Verities of things were from thence, or by any other way ſufficiently and infallibly known; which is convincingly manifeſt from their grand probability παιτὶ λόγῳ ἴσῳ λόγῳ ἀντίκειται, where λόγῳ bears no relation to the immediate

appearances

appearances of Sence, but is wholly concerned in Diſcourſe, Syllogiſm, and the Conſequences of Science; and if at any time they did καταπαίζειν τῶν δογματικῶν, indulge themſelves a ſportive Captiouſneſs about the familiar Objects of Sence, 'twas not ſo much to affront Truth, as to *perſecute* the *haughty Dogmatiſt*, and torture his ſurly poſitions; ſo that thoſe few *abſurdities* recorded of their great Maſter *Pyrrho* can be nothing but

Fiction

Fiction and *Comedy*: as that he disbelieved all his Senſes, grew ſo callous and mortified with ſtupidity, as that he had taught his very Nerves and Fibres to deny themſelves; ſo dead drunk with *Apathy*, as to lye in a Carts way, and at another time moſt unmercifully to doubt whether his Friend was in the Ditch or no. Theſe (I ſay) and ſuch like extravagant Relations, which occur in his Life, can be no other than the *Burleſque*

of

of his *Opinion*; like that of *Epicurus*'s, which from the pure abſtracted Contemplations on Nature, joyned with the moſt innocent delight of a Garden was by the viler *Herd* of that *Sect* corrupted into all groſs *Senſuality*, and the debauches of a City.

Diogenes Laertius affirms of *Pyrrho*, that his *ſuſpenſion* proceeded from a noble *Generoſity* of mind, and that in order for an undiſturbed tranquility of Life he introduced a *polite*

Genteel

Genteel Mode of Philoſophizing

γενναιότατα δοκεῖ φιλοσοφῆσαι τὸ τῆς Ἀκαταληψίας καὶ Ἐποχῆς εἰσαγαγῶν. And if ſo, ſuch a *Scepticiſm* as this would be the beſt breeding a Scholar could pretend to, 'twould redeem the Learned from that *ſnarle* of *Education*, which many have moſt unhappily contracted from their little Victories in Scholaſtick Contentions, whence they become angry and ſick at every ſuſpence of Judgment in another, ſo utterly

terly impatient of contradiction and Argument, that they vilify and defame all *Humane Nature*, becauſe the Age *rebels* againſt their Opinion. Whereas on the contrary the modeſt way of humbly propoſing our probabilities, and allowing the ſame freedom to others, would render *Converſation* ſweet and eaſie, all conferences pleaſant, and be a great inſtrument of advancing true *Friendſhip* in the World. He that grows hot

and turbid, that elbows in all his *Philoſophick Diſputes*, muſt needs be very proud of his own *Sufficiencies*, or very ignorant of the *vanity* of the Science he ſtickles for; and commonly the *intemperate* value of a *ſpeculation* proceeds from the *weakneſs* of the Man; for he that is paſſionate for a *particular Syſtem* now, without doubt was ſo here-tofore for his *Nuts*, and is in all likelihood of ſtill following his Temper, of being warm and obſtinate in all

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the *trivial* concerns of *Humane Society.*

Neither would this generous method only give us easier seasons, and softer moments of *Converse*, but also a freer range to *Fancy*, and a loss to *new thought*; since in matters *wholly Philosophical* (where *Religion* and *Government* are not concerned) *Scepticism* and *Paradox* may without Controversie be esteemed the *purest Vehicles* of Noble *Wit*, and unattempted *Sense.*

It need not ſtartle us that the *Roman* Writers do often inſinuate a very contemptible regard for the *Senſes*, ſince all that, is in order for the better colouring the *contradictions* of their *Maſs*. Hence a late *French* Author in his *Reſearches* after *Truth*, having preſented his Reader with a long tedious repetition of the *invincible Illuſions* of the *Senſes* (ſuch as a *ſtick* half in the *Water*, and a *ſquare* Tower at a *diſtance*) moſt triumphantly concludes, that

that they were given to Men, as they are to Brutes, only for the *preſervation* of *Life*, not as the *Ports* of *Merchandiſe* and *Science*, but of *Defence* and *Safety*. As if our *ſight* ſerv'd us only for the conduct of our ſteps, or for ſecuring us from a *Precipice*, whereas that almoſt unlimited *Senſe* extends it's *Royalty* through the whole *Univerſe*, purvey's for all the *capacity* of the *Intellect*, and points at what it cannot perfectly *diſcover*. For by the *Vi-*

ſible things of the *Creation*, the great *Inviſibles* are *Collected*. But we need not labour any longer in this point, ſince *thoſe perſons*, againſt whom our Diſcourſe is chiefly directed, are ſo vigorous for the evidence of *Senſe*, that they ſcarce allow any other, but make the moſt ſublimated *Knowledge* a *Tumult* of *Phantaſms*; all *Thought*, *Local Motion*; all *Reaſon*, *Mechaniſm*; and the whole *Encyclopede* of *Arts* and *Sciences* but a *brisker Circulation*

lation of the *Blood.* How ridiculous ſoever this Opinion is, yet it ſufficiently ſerves our purpoſe, as it eſtabliſhes *Senſe* to be an undoubted *Criterion* of *Truth*, as far as we contend, or within its proper *Sphere.*

Let us now ſee the more abundant concern of this *Criterion* in matters of *Revelation*, which will preſently appear, if we conſider, that this was the *firſt* and is the *laſt Evidence*, of *Divine Miracles*, on which

all *revealed Religion* is eſtabliſhed; and that *Tradition* it ſelf makes no Argument until 'tis ultimately reſolved into the *certainty* of the *Senſes*. *Moſes* and our bleſſed *Saviour* made their conſtant appeal to *them*. What we have *ſeen*, and what we have *heard* was ſtill the *Apoſtles Logick*, and an Appeal to *Miracles*, was the powerful *Demonſtration* of the *Spirit*. How ſolicitous was our Saviour after his *Reſurrection* to give the ſenſes their full ſatisfaction?

tisfaction? This made him condeſcend to heal St. *Thomas's* Infidelity with a touch, which immediately ſhed a ſtrong Conviction through his Soul, that ſtraight way broke forth into a glorious acknowlegment, *My Lord, and my God!* Nay, at his *Aſcention* he choſe not to vaniſh or ſuddenly diſappear, but gave the men of *Galilee* time to *ſtand* and *gaze*, ſubmitted his *Motion* to the *Scrutiny* of their *Eyes*, whilſt he was carried up into Hea-

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ven by Angels and Clouds in all the *leiſure* of a *Triumph*.

II. We will conſider Philoſophical Truth in an Accommodation to our *Underſtandings*.

And this is the very diffinition of the Schools, *viz.* A *Conformity of the Object* with the *Intellect*. Here I dare not venture far. In this Science, or *Myſtery* of *Words*, a very judicious *Abſtracter* would find it a hard task to be any thing copious

pious without falling upon an *Infinite Collection*, an *Eternal Succeſſion*, or ſome ſuch like contradictious & *ſelf-duelling terms*. *True Metaphiſicks* is ſtill a *Deſideratum* in Philoſophy; for what we have hitherto received from the *Scholaſticks*, *Jeſuites*, and others, appears only like the Ghoſt and Phantaſm of ſeparated *Reaſon* and departed *Senſe*. If we lanch into the *vaſt expanſion* of their *pure Abſtractions*, we find but very little to terminate our

Appre

Apprehenſions, but our contemplating Heads ſeem preſently to ſwim in an *Infinite Vacuum*, and all *ſubſtantial thought* by little and little to leſſen, and paſs away into a *ſtrange Tranſcendency*. I could tell you of a Truth of the Object or Entity, a Truth of Appearance, another of Conception, and one more of the Intellect, and that without a Miracle, all theſe may be *one*, viz. an *appearance* or *repreſentation of the Object to the Intellect*;

Intellect; I could tell you likewiſe that beſides the Truth of *apprehenſion*, there is one of *Judgment*, another of *Diſcourſe*, and theſe again either *Mental* or *Verbal*; I could tell you from the *Lord Herbert*, that there is an *invincible Inſtinct* of common Notions, the ſame that *Ariſtotle* before him called an *Intelligence of Principles*; that there are ſome *Sacroſancta Principia* (as the forementioned Perſon ſtiles them) which inform us, that there *is a God*, that

that he ought to be *Adored*; but *how*, and in *what manner*, what will make our Worſhip acceptable, our Sacrifices, or our Prayers regarded, here his *Inſtinct*, *Internal*, *External Senſe*, and *Intellect*, with all their *Analogies*, *Conditions*, and *Conſequences* can give us no better direction than the Finger of a *Mercurial* Statue, when we are puzling in a dark and crooked Alley. 'Tis not my buſineſs to give you a Cenſure of that *Noble Mans Labours*;

Gaſſendus

Gaſſendus has done it already in an *imperfect Epiſtle*, wherein he has utterly renounced the Genius of his Nation, ſcarce allowing the Author one *Epiſtolary Complement*; though 'tis to be preſumed, that when the Lord *Herbert* ſent him his Book, he expected he ſhould have returned the Applauſes of a *Gentleman*, and not the Animadverſions of a *Critick*. Yet ſo it often happens, for another great *Wit des Cartes* met with the ſame Fate, and from

from the ſame hand too. He grew ſo confident and preſumptuous of his *Meditations*, that he ſent out *ſportive Challenges* to invite *Objections* from all his Friends, till at laſt like one of his *own Kings*, he was quite *baffled* and ſlain amidſt his very *Tilts* and *Turnaments*. After the *Metaphyſicians* have quite tired themſelves with their Diviſions and ſubdiviſions, they are ſo modeſt as not to make *Humane Intellect* the *adequate meaſure* of Truth,

Truth, but ultimately reſolve it into a *Conformity* with the *Divine Underſtanding*, which a *Platoniſt* would after this manner explain, That there is an Eternal mind, that comprehendeth the intelligible Natures and *Idea's* of all things, whether actually exiſting, or poſſibly only; that comprehends it ſelf, and all the extent of its own power, together with an exemplar Platform of the whole World, according to which he produ-

ced the ſame. This being granted, we are as much in the dark as ever; for unleſs this *eternal mind* ſhall vouchſafe to acquaint us what is *conformable* to his *Infinite unerring Underſtanding*, we can have but little *certainty* of Truth.

Now this is the peculiar Province of *Revelation*. And that it may appear how *natural* this *Medium* is, how ſuitable to the *Univerſal conſent* of Mankind, you may pleaſe

to

to reflect, that *Revelation* has been the true, or pretended foundation of all *Knowledge* whatſoever. No *Religions*, no *Policies* impoſed upon the World without conferences and retirements with *God* and *Angels*. Not only *Religions* and *Laws*, but all *Arts* and *Sciences*, all noble *Inventions* have ever boaſted of their *Ægeria's*, their aſſiſting *Dæmons* too.

When the light of Nature, that firſt Revelation was diſtorted,

and the unguided reaſon of the Idolatrous World had terminated all Divinity in the works of the Creation, *then did God ſpeak at ſundry times, and in divers manners to the Fathers by the Prophets*; When the *Gentiles* would not learn of the *Kingdom* of *Iſrael*, which was a conſtant viſible demonſtration of the *Power*, *Providence*, and *Goodneſs* of God, their Ignorance for ſome time was winked at, till at laſt God was pleaſed more fully to declare his *Nature*

ture and *Will* by his *Eternal Son*, the brightneſs of his Fathers Glory, and the expreſs Image of his Perſon, who brought Life and Immortality to light through the Goſpel. So that now the *Bible* is become the perfect Regiſter even of *Natural Religion* too, ſince all thoſe *excellent truths*, whith the Heathen World faintly hinted at, rather *wiſh'd* than *believ'd*, whether they concern matters of *Faith*, or the Duties of *Morality*, are infallibly aſſured to

us by the ſupernatural Declaration of that God, whoſe veracity is eſtabliſhed by an infinite Knowledge, whereby he cannot be deceiv'd himſelf, and an eternal holineſs, whereby he can't deceive us. And to take away all complaints about Error, the obſcurity of things, and the imperfectneſs of our finite Underſtandings (thoſe bold Murmurs, which reverberate on Heaven and Providence it ſelf) we are Promiſed and Aſſured that the *Third Perſon* in the Trinity will

will be with us to the end of the World to guide and direct us in all neceſſary Truth.

But *Thirdly*, *Carteſius* goes farther than the Schoolmen. He uncatechizes himſef thro' a long ſeries of *Dubitation*; invents an Art to ſtifle Education and Memory, ſtrips himſelf of all his prejudices, only that he might put them on again in another dreſs, and preſent us with a nicer Recollection, a more *ſplendid method* of his *Errors*. For 'tis

certain that moſt of them re-turn'd upon him again, not unlike to that which the A-tomiſts obſerve, that if you grind any matter into too mi-nute a duſt, the little parti-cles will cling again, and *re-unite* by reaſon of a *too exqui-ſite* ſeparation. Wherefore after he had fanci'd the whole World a *Faire-Land*, Life a meer *Dream*, all Conſcious and thinking Nature but the deluſions of an *evil Genius*; after all this enchantment he can

can find nothing, that can aſcertain to him any Truth but the *Goodneſs* of *God*, which will not ſuffer our faculties to be impoſed upon in their clear and evident perceptions, ſo that that which can give the beſt account of the *Goodneſs* of *God*, juſtly claims the Advantage of this Criterion.

And, that *Revelation* does ſo would be almoſt improper here to mention, but that the method of my Diſcourſe requires it. I ſhall inſtance only

ly in one thing, but that the greateſt, the vaſt Aſtoniſhment of Heaven and Earth, *viz.* that of the Second *Perſons Incarnation*, his taking our Humane Nature upon him, to Converſe with us, to Dye for us, for Us Sinners. A Myſtery of Love, which gave the very *Angels* new Anthems, a *new Scene* of *Knowledg*, and conſequently a *new Heaven!*

Now I would not be thought to ſpeak againſt *all Philoſophy*, to declaim againſt all

all Learning, any more than he that Preaches againſt a full Table, or exhorts to Mortification, would be thought to make Starving Orthodox, and Self-murder a Goſpel-Precept. For ſince *Philoſophy* is by moſt men allowed to be the requiſie improvement of our natural Faculties; ſince 'tis commendably made the great Employ and Study of our younger years, and the better Commerce of our more advanc'd Society; ſince exalted

alted and almoſt meriting Charity hath built us Schools and Colledges for our pleaſant Receſs and Meditation, bequeathed us competent Revenues, for the eaſie maintainance and tranquility of a *Thinking Life*, nobly endow'd our Profeſſors for more ſpeedy advances in Arts and Sciences; and ſince *Chriſtian Commonwealths* with their prudent *Laws* and Conſtitutions have eſtabliſhed to us our *Univerſities*, certainly we ought not to entertain

tertain *Philoſophy* with ſo cold a regard, as the *Phanaticiſm* of ſome, and the incapacity of others to attain ſo great an excellency, is ready to prophane it with. But yet if we take a farther proſpect, and view it in its ultimate tendencies we may with as equal reaſon blame its *Adoration* as its *Contempt*.

Philoſophy was intended, as our Colleges wherein 'tis taught, not to ſpend our our whole Age, 60 years and 10 in it, but

to

make it our paſſage to more ſolid attainments, to equippe our ſelves for more *ſubſtantial Knowledge*. 'Tis but an Introduction, a Miniſtring Accompliſhment for *Divinity*, and we are firſt taught the *Elements* of the *World*, that we may better underſtand the *Sacred Character*. 'Tis but a *Jewiſh Canaan*, Typical and ſignificative of a more Spiritual Manſion, and may under a judicious Management ſerve to ſhadow out to us, though

though very imperfectly, the infinite Treaſures of revealed Wiſdom. So that the intent of my diſcourſe was only to ſhew, that whatever pretences *Philoſophy* or *natural Religion* could make for *Truth* or Certainty, yet *Revelation* (there being ſuch a thing granted by the *Adverſary*) laid fuller and more abundant claim to all thoſe Rules and Meaſures of Truth. But ſhould I now reckon up all the incommunicable characters of Truth,

pecu-

peculiar to *Revelation*, it would require a Volumn. I will only mention ſome few, and thoſe ſuch as lye within the compaſs of *Philoſophical Reaſonings*, then anſwer an Objection or two of the *Naturaliſt*, and ſo conclude.

Whatever *Philoſophy* or *Natural Religion* can truly arrive to in its beſt progreſs of *Reaſoning*, its higheſt exaltation, *Revelation* has all the benefit and evidence of *that Light*, beſides a farther and infallible confir-

confirmation from *Divine Teſtimony*. Moreover, the *excellency* of the *Object*, peculiar to the mattters of Revelation, gains a freer admittance, makes a ſtronger and more laſting impreſſion on the underſtanding, than any other common Motive whatever. For no man needs any other Argument than his own *Reflection* to convince him, that *Aſſent* ariſeth more properly from the *exceſſive worth* of the *Object* than from the *dry evi-*

dence of *Apprehenſion*, and *Perſpicuity* it ſelf. And that becauſe, however in Philoſophy *Truth* and *Goodneſs* may ſeem diſtinct, yet in *Divinity* they are all one; and the moſt *abſtracted ſpeculation* there, has a conſtant *Morality* annex'd to it, which always ſuperadd's the Recommendation of the *Affections* too. And how magnificently ſoever men paraphraſe on *Reaſon*, *Intelligible Ideas*, and *Eternal Verities*, they are our *Paſſions*, that muſt carry

carry us to Heaven; our Repentance and our Devotion, our Love, our Fear, and our Hopes; and our Reaſon and our Faith, only as joyn'd with theſe. 'Twas the zeal of the *Affections*, aſſiſted by the Holy Spirit, that reconcil'd *Martyrdoms*, and reſcu'd the *Bible* from the *Dioclesian Flames*. There each holy Martyr would freely part with his Life, but not his *Bible*. That Sacred *Depoſitum* was all his Wealth, his World, his Eter-

nity. When his right hand was cut off, he ſeized it with his left; when that was gone too, he faſten'd on it with his Mouth, and amidſt his Torments ſang Hallelujahs out of it; when his breath could no longer articulate his devotions, his panting heart ſtill retain'd it, and when the Tyrant graſped that, it fled away with his Soul. Now ſearch all the Records, all the Catalogues of *Stoicks*, thoſe great *Maſters* and *Profeſſors*, of

of *Death*, and ſee if this can be parallell'd. We have read indeed of a Philoſopher, that offer'd up an *Hecatomb* for the *invention* of a *Propoſition*, but he would never have Sacrificed *himſelf* for the *Confirmation* of it.

But the *Naturaliſt* tells us, we have no *ſublime Notions* of *God* in *Scripture*, and that the *Iſraelites* only knew his Name; whereas every Hebrew name of God is a pregnant *Hieroglifick* in his Theology, and that

one word *Jehova* is a Body of Divinity. The Scriptures have acquainted us with ſo much of the Nature of God, as may ſufficiently inſpirit our *Obedience*; and thoſe, who have pretended to farther diſcoveries, have only opened a way to *Hereſie*, *Enthuſiaſm*, and even *Atheiſm* it ſelf. And we have reaſon to fear that thoſe curious and ſubtil Diſcourſes of late about the *Idea* of a God, have done but little ſervice to the Chriſtian Religi-

on.

on. What the underſtanding in things of this Nature, like a clear Fountain, would naturally reflect as it maintains its ordinary Current, when once examined and ſtirred, either defaces or diſtorts; and I am apt to think, that the *Divine Nature* and its *abſolute Attributes* are beſt known by the modeſt reflection of the firſt Thought. The moſt abſtracting Metaphyſitian, that ſtudies them farther, does but think himſelf into amazement, and

with the *delaying Philoſopher*, only loſes his God by a *longer Procraſtination*. But ſtill the ſame Adverſary urges that 'tis ſtrangely irrational to repreſent God Almighty with *Paſſions* and *Senſes*, which the Scriptures every where allow. This is diſingenious Sophiſtry; for he that makes the *Objection* cannot be ignorant of the *Figure*. That men ſhould quarrel with the condeſcentions of the Almighty! That when he is graciouſly pleaſed to ſpeak

ſpeak to them, they ſhould diſpute the *Nature* of his *Voice*! when he ſays, he has *compaſſion* on'em, they ſhould ask, where then are his *Bowels*! when he revokes a threatned Judgment, they ſhould plead, He cannot! Divine Animal! would'ſt thou be convers'd with in the Language of Eternity? wouldſt thou be treated with in the ineffable Dialect of Heaven? Alaſs! fond Creature, thou art Elemented and Organ'd for other

ther Apprehenſions, for a lower Commerce of perception: Such immediate diſplays of Divinity infinitely tranſcend the *Analogy* of thy Order, and the immoderate Glory of ſuch a Revelation would but abſorb thy Soul, and crack its *Hypoſtaſis*: Thou canſt not ſee God, and live.

But ſtill the *Natural Philoſophy* in the Scripture can never be pardoned; either that, or *De Cartes* muſt be falſe. However Men may flatter themſelves

themſelves that they have Orbs and Circumvolutions of Souls Concentric to the Univerſe, yet we may very rationally believe, that an exact Knowledge of Nature was never deſigned Man on this ſide of Heaven; it may poſſibly be reſerved for our *Illuminated Faculties*, and be an acceſſary of our Glorification. The *Eſſences* of things can be the Object of no other than a *Divine Underſtanding*, and he that made the

World

World, can only have a perfect Knowledge of it. What if Divine Providence, as a peculiar priviledge, granted to *Adam* and *Solomon* a conſiderable acquaintance with Nature, yet event hath ſhewn, that there was a kind of *Tetragrammaton* in it, that it was thought a thing too Sacred to be communicated to Poſterity, ſo that what they enjoyed was no *Natural Acquiſition*, but a *Gracious Gift*, not ſo much *Science* as *Viſion*.

Though

Though *Carteſius* in his account of *Meteors* has endeavoured with *Epicurus* to exclude the Deity from the middle Region, and to deliver us up to the *Providence* of an *Atmoſphere*, yet God Almighty thought fit to manifeſt his *Omnipotence* to *Job* from that place rather than from the *Heaven* of *Heavens*. What is the end we propoſe of our enquiries into Nature? Is it to ſerve and gratify our Curioſity? That we will not own.

Is

Is it to plume our *Pride*? That we dare not own. Then it can be no other than to ſettle in us a due reverence and acknowledgment of the *Wiſdom*, *Power*, and *Goodneſs* of God. Now all this is *Pathetically* ſecured to us in Scripture, ſince it may very effectually be obtain'd by an humble Meditation on the *Exiſtences* of things, their more *open Qualities*, and their obvious *Relations*. The conſideration of the ſubſtantial parts and uſes of ſenſible

Nature

Nature (the very Mode and Method of the Scripture's Philoſophy) has, we know, in a meer Heathens Breaſt kindled Admiration into an *Hymn*; But I never yet read of any *Anthems* compoſed from the Contemplation of Atoms. Who can Spell the Divine Wiſdom, Power, and Goodneſs out of the Principles of *Des Cartes*, where he gives us the Origen of all things in a Puppet-play, interprets

terprets all the works of God according to the *bruit Laws* of *Mechaniſm*, and allows no other Operations in *Vital Nature*, then what he finds parallell'd in *German Clockwork*? Whereas, who can without holy Affections peruſe the יְהִי, the Majeſty of *Moſe's* account? γενηθήτω φῶς, καὶ ἐγένετο, where he deſcribes the Original *Fiat* in a Phraſe almoſt commenſurate to the Dignity of the Creation, that ſome *Rabbins* have thought his very Style,

Style, as well as Sense to have been inspir'd.

They are our too eager disquisitions after the *Internal* Verities of things that have led the Witty World into so large a Field of *Scepticism*. Men must be pressing and breaking into the *Receſſes* of Nature, as that *Conqueror* heretofore into the *Sanctum Sanctorum*, then mistake the thing, return dissatisfied, cry all is *Pageantry*, and that we worship Clouds. I had rather

read the *Aſtoniſhments* of *Job*, when God diſcloſes him through the whole *Creation*, then all the bold explications of *Men* and *Dæmons*. I had rather conſider the *Rain-bow* as the *Reflection* of God's Mercy, than the Sun's Light; and when I call to mind, that *Thunder* throughout the Scriptures is ſtiled his *Mighty Voice*, I'm ſatisfi'd at what I *Tremble*, and though this may debaſe my *Philoſophy*, yet it heightens my *Divinty*.

If

If any man is not yet ſatisfied what is *Truth*, let him but ſeriouſly reflect on his *Death-Bed*, and the Day of *Judgement*, and then I'm perſwaded hee'l need no Anſwer; When the Gayety of *Fancy* forſakes him, and the Proſperity of *Invention* gives no reliſh; when his *Paſſions* and *Appetites* grow languid from the impotence of *Blood*, and his *Brain* becomes too weak for the *Image* of the *World*, then will he call for a

Portion of Scripture to eaſe his Conſcience, a drop from the Fountain of Living Water to cool his tongue. Then ſet him on the higeſt Mountain of *Metaphyſics*, and from thence give him the Raviſhing Proſpect of all the *Kingdoms* of *Humane Learning*, all the *Glorys* of *Philoſophy*, yet he will not Worſhip, not Idolize one glittering Notion, not part with one ſingle Text for a ταῦτα πάντα σοὶ δώσω. When the laſt Fire ſhall make Nature

ture confeſs it ſelf to be no *God*, the Sun and Moon be darkned, the Elements and Stars melt with fervent heat, and run together into one great *Vortex* of *Confuſion*, and when the whole Volumn of the Creation ſhall be ſhrieveled up like a Scroll of Parchment, then ſhall the *Holy Bible* be opened, its everlaſting Truths unfolded, and though Heaven and Earth paſs away yet not one *Iota* of that ſhall periſh.

Go now, and neglect Heaven, the receptacle of Angels and departed Souls, for the visible Heaven of *Orbs* and *Planets*, and lose the Beatific Vision for that through a *Tube*! Go, thou that hungerest after *Humane Learning*, go! make a vast Progress in specious Errors, and industriously acquire to thy self a deep-read Confusion of thought! lose all good Sense by a multiplicity of Languages, grow gray under a Mathema-

thematical Problem, and make thy Grave in the Duſt of *Geometry!* let the reconciliation of the *Chaldean* Chronology, and the *Egyptian* Dinaſties ſwallow up thy moments of *Salvation!* let the uncertainties of Profane Authors attend thee on thy Death-Bed, and with their reſtleſs Tumult add a *Phrenſie* to thy Feaver! then let thy Learned Aſhes be kept in Urns, and thy great Name be read in Annals. Yet for all

this know, O man, that *Plato* gave thee thy *Pompous Thoughts*, *Ariſtotle* thy *Sagacity* in Invention, and *Euclid* thy Mighty *Demonſtrations*; In a word, that *Heathens* gave thee all thy *Reaſon*, and the *Curſe* of *Babel* thy *Languages* to expreſs it. Go therefore rather, and Captivate all thy *Thoughts* to the poſitions of *Faith*, thy whole *Heart* to the embracement of the Goſpel, and let the frequent Meditation on *Sin*, *Death*, and *Judgment*

ment macerate thy *bold Natu-*
rals into an humble *contrition* of
underſtanding.

Popery

POPERY

One great Cauſe of

ATHEISM.

OMnis Hæreſis *cum ad* Atheiſmum *delapſa eſt, per ſapientem Prophetam, quales in Italiâ fuêrunt* Thomas, Dominicus, *Scotus & alii, in* Veritatis *viam reducitur*

ducitur. Tho. Campanelle *De Monarchiâ Hiſpan. Cap.* 30.

The foundations of the *Intellectual* World are theſe four. 1. *Reaſon.* 2. *Morality.* 3. *Civil Government.* 4. *Religion.* And that each of theſe *Pillars* is remov'd, *undermin'd*, or out of courſe, either thro' the *ſly Machinations*, or open *aſſaults* of our implacable enemies, the Papiſts; who either act themſelves with *declared Malignity*, or put *pernitious*

nitious Engines into other mens hands, a little *reflection* on the ſeveral *Heads* may eaſily convince.

The firſt *Foundation* which they have *diſordered* is *Reaſon* in *general.*

I preſume there are very few ignorant how large a Dominion *Scepticiſm* has of late obtained among our inquiſitive *Athenians*, and how ſpecioufly it has been introduced under the Titles of *free Philoſophy*, and a *liberty* of *Thinking*;

ing; a vindication of Captiv'd Truth, and an *Advancement* of *Learning*; a redeeming of *Humane Reaſon* from the *Tyranny* of *Barbarous Terms*, and the dotages of *antiquated* ſenſe; And altho' at firſt ſight there may ſeem little or no deſign of the *Roman Party* in introducing this *variety* of *Models*, and theſe *diſguiſes* of *Reaſoning* amongſt us; becauſe they have ſometimes ſeemed to put a *check* to theſe *attempts* by their *Inquiſitions* and *Cenſures*, and

and becauſe they themſelves have been unhappily baffled in many of their *Doctrines*, even according to theſe *new Modes* of *Arguing*, by thoſe who have had skill enough to fix to themſelves a *ſyſtem of ſolid Reaſon* in ſpite of all their *amazing Sophiſtry*, and *deluſive Shapes*; yet if we allow our thoughts a little *Hiſtorical Range*, we may ſtill imagine that the *Plot* was laid long ſince, and that our *Adverſaries* with a *Spaniſh Providence* did

long

long ago contrive and plant that *Malice*, whoſe *Maturity* and *happy growth* they hop'd their *Poſterity* would one day enjoy; and this has been their acknowledg'd *Deſign* to ſome of our *Travellers*, to whom they have freely confeſſed that it has been their chief *buſineſs* to cheriſh the *inquiſitive humor* of the *Proteſtants* with *new Models*, to dazle their *Curioſity* with *falſe Appearances*, that they might crumble them into *Sects*, bring ſome

ſome to *indifferency* in Religion, others to *Scepticiſm* and down-right *Atheiſm*; becauſe, ſay they, the minds of *Hereticks* muſt lie *Fallow* before we can ſow our *Seeds* and *Principles* with ſucceſs.

Now it is well known how irreconcilable the firſt *Reformers* in Religion were to the *Philoſophy* of *Ariſtotle*, with what bitterneſs of Style *Luther*, and *Calvin* and their reſpective *Followers* decry'd the Writings of the *Schoolmen* as the only ſup-

long ago contrive and plant that *Malice*, whoſe *Maturity* and *happy growth* they hop'd their *Poſterity* would one day enjoy; and this has been their acknowledg'd *Deſign* to ſome of our *Travellers*, to whom they have freely confeſſed that it has been their chief *buſineſs* to cheriſh the *inquiſitive humor* of the *Proteſtants* with *new Models*, to dazle their *Curioſity* with *falſe Appearances*, that they might crumble them into *Sects*, bring ſome

ſome to *indifferency* in Religi-on, others to *Scepticiſm* and down-right *Atheiſm*; becauſe, ſay they, the minds of *Here-ticks* muſt lie *Fallow* before we can ſow our *Seeds* and *Princi-ples* with ſucceſs.

Now it is well known how irreconcilable the firſt *Reform-ers* in Religion were to the *Philoſophy* of *Ariſtotle*, with what bitterneſs of Style *Luther*, and *Calvin* and their reſpective *Fol-lowers* decry'd the Writings of the *Schoolmen* as the only ſup-

port of the *Roman Corruptions*, inſomuch that *Bucer* made it his conſtant challenge *Tolle Thomam, & Eccleſiam Romanam ſubvertam.*

Beware of vain *Philoſophy* was one of the chief *Doctrines* which rang through *Heidleberg* and *Geneva*, and the firſt *Proteſtants* were ſo ſcared with thoſe *Declamations* againſt *Worldly Wiſdom*, that they eſteem'd every *Sentence*, which was not *Scripture-phraſe* to be meer *Prophanation*; a *Syllogiſm* was the very

very *Myſtery* of *Iniquity*, and *School-diſtinctions* as *ranck Magick*, as *Mathematicks* in the *Tenth Century*.

Now things being brought to this height, and ſuch Jealouſies againſt *Scholaſtick Learning* being every where entertained, there could not be a more effectual way of bringing *Philoſophy* into Credit again, (which *Philoſophy* conſtitutes above half of the Religion of the *Romiſh* Church) than by the invention of

Terms and *Hypotheſes* ſomewhat deſtructive and repugnant to thoſe of *Ariſtotle*, and by ordering it ſo; that thoſe perſons ſhould appear no friends to the *Roman Party*, who were the firſt promoters of them; for by theſe means the *inquiſitive* men in the *Proteſtant Churches* might with great ſafety to their Religion (as it then appeared to them) embrace and carry on the new diſcoveries of *Italy* and *France*, and introduce that *Liberty* of Phi-

Philoſophizing which experience hath now ſhown to be the moſt deſtructive *Inſtrument* that could be thought of to unſettle all the true *Principles* of *ſolid Reaſon*, and to engage our *half-taught Youth* in *wild Diſputes*, *weak Cavils*, and *everlaſting Scepticiſm.*

For now what hinders but that *Tranſubſtantiation* (that diſtorted *Anagram* of *Reaſon* and *Religion*) may paſs for *true Goſpel* notwithſtanding all the Remonſtrances and con-

trary evidences of our *Senſes*, which according to the *Dubitations* of *Des Cartes* are the moſt *Fallible* and deluding witneſſes we can make uſe of, which miſtake ſomething in every Object they converſe with, and occaſion *Error* by their moſt material reports; tho' it muſt be confeſſed that many of the more ignorant *Bigots* in *France* were very Jealous of this man's *writings* even in reſpect of their *Tranſubſtantiation*, and therefore they

they often adviſed him to lay in good * ſecurity in his *new Method* for the *Philoſophy* of the *Euchariſt*, and to be very cautious of maintaining any thing in prejudice of thoſe *Peripatetic Accidents* which they had ſo long *Ador'd*, and which his *Modifications* might ſeem to cancel; and truly we may believe that his *Metaphyſical Doubtings* have pretty well expiated for his other *Innovations*.

* *Vide Epiſt.* Des Cartes *l.* 2. Ep. 3. 4. 53, 54, &c.

But beſides the Abſurdities of *Tranſubſtantiation* which *Scepticiſm* hath ſo much befriended, all the *Rational* motives of *Credibility*, and the truth of *Moral Certainty* are by the ſame means rendred precarious and weak, and *Infallibility* made to appear the only ſure foundation of our *Faith*.

For when the *Proteſtants* had aſſerted a *moderate* uſe of, and dependance on their *Reaſon* in *Divine matters*; when they had reſcu'd themſelves from the

the intolerable *Bondage* of a *blind Obedience*, and the unaccountable Conduct of an *implicit Faith*; What more *expedient Artifice* could the *Polititians* of *Rome* invent to weaken theſe proceedings, than to render that *ſtrong Aid* and ſupport of our *Religion* the moſt *uncertain* and contemptible *inſtrument* we could make uſe of; or elſe to advance that *inadequate Rule* as the only *Judge* and *Meaſure* of *all* that is *Divine*? both which ways are equally

equally deſtructive of that *ſobriety* of its uſe which our *Church* maintains. And therefore we find how *Eloquent* and plauſible they are in many of their Writings when they touch upon that *Topic* of renouncing our *own Reaſon* and *Underſtanding*; how they emblazon its *Infirmities*, *Deceptions*, *falſe Inferences*, and *Judgments*, making all the *Faculties* of Man, even after the beſt improvements of *Art*, of *Virtue*, and of *Grace*, a more deplorable

rable *Maſs* of *Corruption*, than the ſevereſt *Calviniſt*, in his deſcriptions of *Original Sin*.

And from ſuch encouragements as theſe our *Atheiſtical Wits* have borrowed their *Acuter Blaſphemies* againſt *Humane Nature*, improving the *Notion*, and growing *Luxuriant* in their *Satyrs* againſt the Nobleſt *Workmanſhip* in the *viſible* Creation; whilſt their beſt *Panegyrics* have been ſervilely imployed on the *Comparative Felicity of inferior Beings*, on

on the *Tranquility* of *Beaſts*, and the *unerring Inſtinct* of *ſenſitive Nature*; endeavouring by theſe *Poetic Phrenſies* to make vain and ridiculous the *Concluſions* of the Learned, the *Experiences* of the *Prudent*, and the *Counſels* of the *Pious*; for theſe revilings of *Wiſdom*, and *Aged Dictates* are the little *Policies* which take with the ſenſual and the debauched, with thoſe who have ſuch a *ſuperficial Knowledg* of things as to think that none have more,

and

and who love to meaſure all the *Certainty* and *Evidence* of *Reaſon* by their Schemes of *Railery* and *Illuſion*.

But then there are ſome *Contemplative* Men, of more *ſullen Tempers* than to be *Jeer'd* out of their Conceptions, and to have their *Syſtems* baffled by the Captious and frivolous *Sceptick*; ſuch as out of a *Pride* of *Dictating*, and a ſuppoſed *Superiority* of Parts challenge *Philoſophy* as their *Province*, cry up their own private Senti-

ments

ments for *eſtabliſhed Actions*, and explain *Univerſal Nature* according to their own individual *Complexions*; wherefore that there might be alſo an *agreeable* bait for the *Confident* and *Dogmatical* man, the *Neceſſity* and *Power* of *Demonſtration* muſt be highly *advanced* by the *Factors* for *Rome*, and nothing leſs than *ſelf-evident Principles* muſt juſtifie our *Adheſion* to Religion: and to create a *Reverence* for *Infallibility*, and the *particular Traditions*

ditions of *Rome*, and alſo a *Confuſion* and *uncertainty* in the *Proteſtants Principles*, the *Philoſophers* and *Diſputers* of the Age muſt be ſuborned to cry up *Humane Reaſon*, as the only *Judge* of *Controverſies*, the only Tribunal of all *Truth* and *Falſhood*; whatſoever is above that muſt be either *Phantaſm* or *Contradiction*, and all thoſe *Sublimities* in Religion which cannot ſubmit to the *Rules* of *Syllogiſm*, muſt be reproached as the *Phrenſies* of

an

an *overheated Devotion*, or the *Viſions* of an Hermits Cell, all the *Pelagian* and *Socinian* preſumptions muſt be induſtriouſly encouraged to that *Height*, that the *Proteſtants* ſhall ſeem to have no *Holy Ghoſt* among them, no *Myſtery* of the *Trinity*, unleſs they return to the *Definitions* and *Authority* of the *Roman See*.

The *Second Foundation* of the *Intellectual World* which the *Romaniſts* have diſturbed, is *Morality*.

In

In *Morality* there are but these *two general Conſiderations.*

I. The Nature of *Good* and *Evil*, of *Juſtice* and *Equity.*

II. The *Rules* and *Preſcriptions* to accommodate the mind of Man thereunto.

As for the *Firſt*, 'Tis well known how the *Flatterers* of the *Roman Court*, the *Canoniſts*, and all ſuch as treat of the

Power of the *Pope*, have with *mighty Attributes*, and a *Divinity* of Terms, made the Biſhop of *Rome* the *Arbitrarious* Judge of all *Good* and *Evil*, the *Infallible* determiner of all *Virtue* and *Vice*, affirming that he can change the nature of *Moral* things according to his *Pleaſure*; for ſo their more *eminent* Champion aſſerts, that if the *Pope* ſhould miſtake in commending Vices, and forbidding Virtues, the Church would be bound to believe

thoſe

thoſe Vices to be good, and thoſe Virtues to be evil, unleſs ſhe would ſin againſt Conſcience, *Bel. de Pontif. l.* 4. *c.* 5. *Sect.* 2. and though ſome of them plead the *Impoſſibility* of the *Suppoſal*, yet ſad experience hath confirm'd the matter, and clearly demonſtrated how the *Church* of *Rome* in ſundry inſtances has Canoniz'd the broadeſt *Impiety* for *Virtue*, and *Juſtice*; nay, for that *exceſs* of Virtue which they call *Merit*.

And hence it is, that the Idolizers of *Monarchy* with equal Flattery have attributed the ſame Prerogative to *Temporal Princes*, making their determinations a *publick Conſcience*, and their Edicts *Eternal Truth*: and generally all thoſe Monſtrous Opinions, and Injurious Abſurdities concerning the Notion of *Good*, and *Evil*, which at this day diſturb the World, have taken their Riſe and Meaſures from the *Controverſies* of *Rome*.

But

But then *Secondly*, 'Tis deplorably manifeſt, with what *Confuſions*, *Obſcurities*, and *Diſtortions* they have darkned and peplex'd the moſt natural and neceſſary Rules and preſcriptions of *Morality*: and we have now many Volumns extant to maintain thisCharge againſt them.

The only *natural* Spring and Foundation of all the good Offices of *Humanity* is certainly *Love*, which is a conſtant thirſt and endeavour

of being *largely beneficial*, of extending all our *Capacities*, to the ſervice of our *Brethren*: But now inſtead of this *Divine Principle* of all our *Moral Actions*, the *Romaniſts* introduce a *Spirit* of *Cruelty*, and *Barbarous Dominion*; their *Doctrines* and daily *Practices* contradict not only that eſpecial *Chriſtian Precept* of *Univerſal Charity*, but all the firſt *tenderneſs* of *Natural Affection*! they declare and proſecute Revenge and Murder, not only

only in reſpect of *meer ſpeculations*, and *undeterminable Modes*, but even of thick and palpable *Contradictions* according to the cleareſt *Northern Judgement* we can make; which we muſt confeſs to be the only *Luminary* next to *Revelation* which in this *Climate* we are guided by. How unneceſſary have they made the exerciſe of *Virtue* and an *Holy Life* by turning the *abſolute* Commands of God into *Counſel* and *Admonition*, by diſtin-

guiſhing *Chriſtianity* into an *external Jewiſh* Obedience, or a *low Order* of *Precepts* ſufficient to ſecure Heaven, and a *ſuper-errogating perfection* for thoſe only who aſpire to the upper Seats, and Dignities of Paradice: By Interpreting all the *Additions* to, and *Completions* of the *Jewiſh Law* to be only ſome more *ſplendid Propoſals* and Recommendations of an *higher Degree* of Virtue, and by evacuating all the moſt excellent and neceſſary *Morality*

rality of our Saviours *Sermon* on the *Mount*, whilſt they make it appear only an *Heroical Platform* of *Counſels* for the *Melancholy* and retired.

What an encouragement have the Vitious from that unwarrantable diſtinction of *Sins*, into *Mortal* and *Venial*! eſpecially when they make not only thoſe ſins Venial in their *own Nature* which proceed from *Infirmity*, *Surreption*, *ſtrong Paſſion*, and *Education*, but the moſt *dreadful Catalogue* of

of *Iniquity* that can be thought on, ſuch as *Blaſphemy*, *Prophanation*, *Murder*, *Fornication*, *Perfidiouſneſs*, &c. with ſome little *qualifications*, muſt be ſum'd up under that *ſoft denomination.*

What a Shop of *Authorized Licentiouſneſs* is their *Caſuiſtical Divinity!* whereas *Caſes* of *Conſcience* at the beſt are but a *Spurious* ſort of Divinity, for they being generally terminated on the *loweſt* degree of *goodneſs* and *Juſtice*, are nothing

thing but the *Hoſpitals* of *Lazie* and *Infirm* Nature, ſome *Charitable Proviſions* in Religion for *declining Virtue*. But in this *practical Divinity* of the *Romaniſts* there is ſuch a ſeparation of *Ends* and *Actions*, ſuch a Conſecrating of Villany by the *Goodneſs*, or rather the *Intereſt* of the *Intention*, and ſuch *compaſſionate Circumſtances* to be met with among their *Doctors* to render the moſt dreadful Tranſgreſſions *ſlight* and *venial*, to palliate and ſtupifie the moſt

moſt *juſt* Remorſes of *Preſumptuous Sinners*; ſuch a *Latitude* of *Uncleanneſs* in their *Caſes* on the *ſeventh Commandment*, where their determinations concerning *Pleaſure* are many times as looſe and Voluptuous as the Doctrines of *Ariſtippus* and *Epicurus*; in a word, there is ſuch a general *Politick compliance* with all thoſe *Vitious Tempers* by which that *Faction* is upheld, that if that be *Chriſtian Religion* which they profeſs, then the *Proteſtants*

ſtants have nothing but *Honeſt Heatheniſm* to govern their *Lives* and *Actions* by.

The *Third Pilllar* of the *Intellectual World* which the *Romans* have diſordered, is *Civil Government*.

And this of late hath been ſo common an Argument both from *Pulpit* and *Preſs*, and is ſo notoriouſly evident both from their *Eſtabliſhed Doctrines*, and *continual Practices*, that a very few obſervations, and *Remembrances* may be thought

thought ſufficient to diſpatch this *Head*.

Wherefore we may compendiouſly reflect how the *Romaniſts* have been the great diſturbers of *Civil Government*.

I. By *perplexing* its true *Notion*, and fundamental *Riſe*.

II. By *Weakning* all its *neceſſary* and eſſential *ſecurities*.

I. By

I. By *perplexing* its true *Notion* and fundamental *Riſe*.

It is well known how the warm pretenſions of *Rome* againſt the power of *Princes* in *Eccleſiaſtical* matters hath ingaged its *Champions* on the diminution and *vilifying* even of their *Temporal Juriſdiction* too; and encouraged them to make all *Civil Soveraignty* precarious and depending, either on the *Will* of the *Pope*, that *Monſtrous head* of Anarchy;

chy; or on the pleaſure of the *Multitude*, that Monſtrous *Body* of *Confuſion*: whence their *Political Writings* are every where full of large Pleas for *Rebellion*, of ſpecious Colours and Incitements for *Ambitious* and *Aſpiring* Men; whilſt inſtead of the *Solemn Ordinance* of God, the *Natural*, *Jewiſh*, and *Chriſtian* Doctrine of *Subjection*, they have amuſed the World with groundleſs & imaginary forms of Empir , with ſubtill and pernitious Schemes of Strife,

Strife, Pride, and eternal Diſcord: and we may with much certainty averr, that all thoſe *eager Contentions* in our late *dark Age*, concerning *Civil Authority*, *where* and in *whom* the *Supreme Power* ſhould be placed, what was its *Original*, its *Nature*, its *Extent*? how far *Obedience* was required, in what circumſtances it *ceaſed*, when *reſiſtance* became a *Duty*, and ſuch like extravagancies of *Stated madneſs*, were nouriſhed and maintained by *Jeſuitical Di-*

ſtinctions; particularly, that pretence of making uſe of the Kings *Authority* againſt his *Perſon*, was a noted Stratagem in the *Holy League* of *France*.

II. They have weakned all the neceſſary and eſſential *Securities* of *Civil Government*.

All the *Rational* ſecurity that is in Government ariſes,

I. From the *Natural Conſcience* of Good and Evil, of Juſtice and Equity, ſeated in every Subjects Breaſt.

II. From

III. From the *Civil Conſcience* which is ſuperinduced by the obligation of an *Oath*.

As for the *Firſt Security* which conſiſts in *Natural Conſcience* we have already inſtanced in our *Topic* of *Morality* how miſerably the *Romaniſts* have under-min'd *that Principle*, by making it truckle to the determination and pleaſure of their Pope. And although that which we call the *Civil Conſcience*, which a-

riſes from the obligation of an *Oath*, depends chiefly on the *Natural one*, [for he who has not a *primary* Sence of good and evil as he ſtands in *Relation* to God, will have little regard to his *Covenants* with Man, when either his *Intereſt*, his *Paſſion* or his *Humor* ſhall ſolicit to the contrary] yet have they attempted by farther *Evaſions* perfectly to deſtroy the *whole deſign* of an *Oath*, notwithſtanding the Remonſtrances of *Natural Conſcience*; and that

that either in preventing its ever taking hold of men, by their Doctrine of *Equivocation*; or else in shifting off its Force and Authority by the *Dispensations* of their Popes. And is it not an amazing Subject to consider, that that *Act* which the Heathens had in such mighty Reverence, which *Cicero* calls a *Religious Affirmation in the presence of God*, the *Divinity* of *Faith*, which is taken with that dreadful Solemnity of calling on the Almighty to be

an immediate Aſſerter of the Truth and an Avenger of the Perjury, and which God himſelf hath condeſcended to as a *Security* to his own *Veracity*, that I ſay this *Compendium* of *Divine Worſhip* ſhould lay no more real Tie, and Reſtraint on Men, through the *Diſtinctions*, *Reſerves*, and *permiſſions* of *Rome*; than the Dreams of Bondage, or the Imaginary Chains of Lovers! In a word, the whole civil Conſtitution of *England*, and of other

ther Countries in our Circumſtances is according to the Principles of the *Romaniſts*, no other than a Confederacy and an agreement of *Robbers*: for they hold that we have no *King*, no *Subjects*, no *Parliament*, no *Laws*, no *Liberties*, no *Properties* :and indeed none of the Reſt, becauſe not the *laſt*.

That ſuch are the *Roman Principles*, their continual *Treaſons* and *Conſpiracies* ſufficiently evidence, eſpecially this

late *Helliſh Plot*, the *diſcovery* and *prevention* of which hath in a manner engroſſed the whole *Wiſdom* and *united Sagacity* of ſucceſſive *Parliaments*; and yet the Vein runs *deep* ſtill, the *amazement* is ſtill *great* even on the *awakened* Senſe of the Nation. Surely our Enemies thought to entitle *Heaven* to their Plot, even by placing it ſo low; as thoſe who dig beyond the *Centre* are ſaid to dig *upwards*. The unfolding of this *Conſpiracy* ſeems a buſineſs

too

too *unweildy* for the raſhneſs of *Haſt*, it requires the ſlow advances of *working Engines*, and a *temperate Detection*; that its pure, unmingled *Malice* may be drawn out with leiſure and obſervation, and all Mankind may have a *Calm* and *Judicious* view of the whole *Anatomy* of its Diſcovery.

Surely our *Natives* without a *Foraign* degeneracy, without an *Importation* of Sin, could never have been guilty to ſuch a Forlornneſs,

lornneſs, could never have deſigned ſuch contradictions to *Religion* and *Nature*; they could not without the aids of *Spaniſh* and *Italian* Malice have entailed *Revenge* upon *Poſterity*, and bequeathed their Nephews the *Reverſion* of Murther! This is *Politick Offence* to out-ſin *Probability*, to appear Innocent, by being to ſuch exceſs, Inhumane.

That ſuch *Religious Butcheries* ſhould be contrived againſt, ſo *Juſt*, ſo *Merciful* a King. For

For though his younger years came roughly on amidſt the Rage and Fury of a *Civil War*; though He had been juſtly exaſperated with the moſt Barbarous Murder of a *Father*; the beſt of *Fathers*; the beſt of *Kings*! that we had reaſon to expect his return like that of a Gyant refreſhed with Wine, full of indignation, Revenge, and Slaughter, yet has he *ruled* our Kingdom as ſome *Angel* is ſuppoſed to rule a *Sphere*; his Govern-

Government has been as *gentle* as that of an *Intelligence*, and his Edicts as mild as the Laws of Reaſon. When he might have called down Fire from Heaven on his *unnatural Subjects*, he choſe to ſend up *Incenſe* thither; and has not ſo much *Puniſh'd* as *Atton'd* for their *Rebellions*. And behold! when he was labouring to unite all *Europe*, to ſoften the incomplyances of *Armed Empires*, and to reconcile the *Jealouſies* of *Power*, that he himſelf

himſelf ſhould be made the *publick Mark*, and the *Ceſſation* abroad only give leiſure to the *Treacheries* of his own *Court*! whilſt the *Ambitious* and the *Cruel* lye emboſom'd in the *Love* and *Security* of their *Slaves*, are honoured with *Panegyricks* and *Triumphal Arches*; as if only an *open War* could Fence off *ſecret Treaſons*, as the *Plague* is ſaid to keep out all other *Diſtempers*; and that *Clemency*, that great *property* that diſtinguiſhes a King of

Men

Men from a King of *Beaſts*, ſhould render Loyalty *Contemptible*, and rob the Crown of its *Prerogatives*! yet ſo men have *Murmured* againſt *Providence* it ſelf becauſe of its *Long-ſufferings*, and raſhly pronounced there was no *God*, becauſe he was *ſo Merciful*.

But Heaven hath with *repeated Miracles* aſſured us, that *our King* is too *Dear a pledge* to be delivered over to the Fury of an *Aſſaſſinate*: He who was protected by the *ſhade* of an *Oak*,

Oak, cannot be leſs ſecure under the *Coverings* of the *Almighty*: ſo *David* could never have faln by the Spear of *Saul*, for his *preſervation* was upheld by *Propheſie*. Wherefore let the Mountains of *Gilboah* be fruitful, and the Inhabitants of the Iſles rejoyce, for behold our moſt *Gracious* Soveraign ſtill lives! and may he *live*, to grow *old* in Empire, to bleſs his Nation with *Aged Hands*, to make his *Council* ſtill wiſer by the experience of his *Dan-*

gers

gers, and all *Posterity* amazed with the *History* of his *protections*.

The last *Pillar* and *Foundation* of the *Intellectual World*, which the *Romanists* have disordered, is *Religion*.

Having already manifested how the *Romanists* have corrupted *Reason*, defaced *Morality*, and undermined *Government*, our last *Topic*, *Religion*, (of which these three are no inconsiderable *Branches*) may seem in a great measure

to

to have been already handled; but however there is a *peculiar* conſideration reſerved for *this head* which conſiſts in charging them with thoſe *impious* and intolerable *Abuſes* which they have offered to *Divine Revelation* and the *Holy Scriptures* in general: For what *Difficulties*, *Obſcurities*, and uncertainties have they aſcribed to that *Eaſie*, *Perſpicuous*, and *Infallible* Rule! that they might deter the *Proteſtants* from making it

 their

their *Canon*, and advance their own *unwritten Traditions* into its place? they eſteem our *Tranſlated Bible* to be only an *Aſylum* for *Hereticks*, and *Schiſmaticks*, a Refuge for the Diſobedient and Runagate, where they may ſhelter themſelves under *doubtful Texts*, grow obſtinate in their *own Interpretations*, and revile the Authority of the *Catholick Church*: It is reported that there was once held a *Conſult* in *Rome* whether they ſhould expunge

all

all St. *Pauls* Epiſtles, as being the noted Mint of *Seperating Doctrines*; nay, they account the whole Body of the *Scriptures* the moſt *pernitious Engines* that men could ever have been intruſted with: and he who ſeriouſly conſiders thoſe *Indignities* and *Invectives* which they have caſt upon thoſe *Sacred Volumns* will be apt to believe that ſome of them at leaſt are ſcarce agreed among themſelves, whether their Original

was from *Heaven* or from *Hell.*

What Provocations, what Warrants are ſuch hints as theſe to a *vitious Age*? What confidence and ſecurity will the *Anti-Scripturiſt* aſſume, when he ſhall reflect how thoſe who pretend to have had the ſole *Cuſtody* of the *Scripture-Canon*, and to have been the great *Guardians* of *Revelation* ever ſince the Apoſtles times, ſhall be found to *ſlight*, *Contemn*, and *Blaſpheme* thoſe

thoſe reverend Truths? what havock of *Chriſtian Religion* muſt that *Man* make in whom *Original Sin* ſhall chance to be improved and made, *bold* by *Education*, *Cuſtom*, *Habit*, and the *applauſe* of *Vice*; be made powerful and Eloquent by the advantages of *Wit* and *Parts*; and eſpecially when he ſhall have his *Argument* recommended to him by the *Learning* and *Merits* of a *Cardinal*, by the *Authority* of the *Romans* See!

If we now look back and take a Survey of thoſe *Ruines* which I have only *pointed* at, what a Landskip of *Deformity* will the *Intellectual World* appear? ſuch a *Confuſion*, ſuch a *Chaos* as nothing but an *Almighty Wiſdom* can bring it to the beauty of *Order* again, nothing but a *Civil Creation* can re-eſtabliſh it: and altho we cannot but acknowledg it a *juſt Judgment* of God upon us, yet I hope I have demonſtrated how the *Papiſts* have been the

the *immediate Executioners*; as the *Devil* himſelf is ſaid to be ſubſervient to the ends of *Providence* in thoſe very *Actions* wherein he intends nothing but his *own Malice*; and if ever we hope to ſettle the *Foundations* of the *Intellectual World* amongſt us, we muſt with true *Courage* and *Zeal*, with *Heart* and *Soul* renounce all manner of *Popery*, not only that which is openly profeſſed in their known and *Common Doctrines*, but alſo that

which is ſecretly diſguiz'd in *Sects* and *Factions*.

Yet let this *diſmal Survey* which I have now given be no objection to the goodneſs of God and the Promiſes of Chriſt, for ſuffering the little *Remnant* of his *Religion* to be almoſt devoured and under-min'd by the Tyranny and Craft of *Anti-Chriſt*: whilſt by the *Coutroverſies* of the Church our Saviour only examines the *ſoundneſs* of our Faith, and by the *Afflictions* of

of it the *Sincerity* of our *Love.*

For God be praiſed we have ſtill ſome amongſt us who can, and dare aſſert the juſt Prerogative of *Reaſon*, and maintain its ample ſubſerviency to Religion, both to make void the neceſſity of an *Infallible Chair*, and to curb the extravagancies of *Enthuſiaſm*: the *Clamors* and *Noiſes* of *Sceptical men*, have only taught their *Reaſon* its *ſureſt guard*, brought it out of its *Eclipſe*,

Eclipſe, and awakened it into a *fuller Orb* of Evidence.

Alſo the pure and immaculate Rules of *Moral Righteouſneſs* ſtill ſhine in our *practical Divinity*; where the Precepts of Chriſt are faithfully interpreted to their *utmoſt Perfection*, and their utmoſt perfection is made our Rule and *Duty*.

Government has its peculiar Royalty in the Doctrines *our Church*, it has a *Title* in other Places, but a *true Empire* here, in our *Conſtitutions*

ſtitutions tho not in our Practices, Religion and Loyalty go hand in hand, Righteouſneſs and Peace embrace each other. Here the *true Church* of Chriſt is our *Eſtabliſhed Center*, and Oh that the *Civil Power* were its *juſt Circle* of *Defence*.

Here laſtly *Divine Revelation* enjoys its full Splendor and Reverence, in its *tranſlated Form*, 'tis a *Pillar* of *Fire*, a *Cloud* without any *Darkneſs*, the *Immediate Preſence* of the Lord both

both to *conduct* us, and *secure* us *Victory*; by *this* alone we can hope to withstand the *Fury* of the *Nations*, the *Gates* of *Hell*, and *Plots* of *Papists*.

FINIS

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